Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

LETTER TO THE THEOLOGICAL STUDENTS OF THE BELFAST INSTITUTION.

We take the following extracts from "The Bible Christian," published at Belfast, Ireland. They are the substance of a Letter addressed to the students of the Theological Institution in that city.

I would fondly hope that some of the statements which I have heard, respecting your confidence in the assertions of Dr Dwight, are exaggerated. I mean the late Dr Dwight, President of Yale College, in America, whose works, in five volumes, octavo, have been lately published in England, under the title of "A SYSTEM OF THEOLOGY," and extolled above measure by our reputed Orthodox divines and professors.

Unitarians, you are aware, have been thought bold and presumptuous when they have said, that the doctrine of the Trinity cannot be established, until the word of God be overthrown. Dr Dwight seems to favor this opinion, for, zealous to vindicate the platonic doctrine of a Trinity, he overlooks or undervalues all plain Scripture, and has recourse to bare assertion. He maintains that if Jesus Christ were not the eternal Jehovah, he was an impostor, and the Jews acted meritoriously in putting him to death. Plain people, unacquainted with metaphysics and Calvinistic divinity, would rather wonder how the Jews, acquainted with the Old Testament, dare even venture to think of crucifying the eternal Jehovah. They well knew that such a Being could not be crucified, and that HE was much more out of their power than the stormy winds, or the starry heavens. When Jesus Christ tells the Jews, "I and my Father are one;" (John x. 30.) the Jews, it appears, thought that Jesus asserted his equality with God, though he only used the term one, as it is elsewhere applied where personal identity cannot be suspected. Had he said, I and my Father are *one God*, his doctrine would have been totally different. But as the Jews were strict Unitarians, and had suffered much for their idolatry, they were ready to put him to death for claiming, as they supposed, deity, which belonged to God alone. Now if the doctrine of the Trinity be true, I ask you, how came Jesus to contradict their wrong interpretation of his words, and rectify their opinions upon the subject? They supposed he set up to be God; and so he was, says the Trinitarian; then, my young friends, what made him contradict himself? "Jesus answered them, is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the son of God?" (John x. 34.) There is no accounting for this language on Trinitarian principles, nor can all the combined ingenuity of professors and students show, why Christ, (if in verse 30 he asserted his deity,) endeavored here to contradict it, and acknowledged that the same God, who had sent other messengers of mercy, had sanctified him for his important office.

Dr Dwight contends, that the Trinity consists of three infinitely perfect Beings! But he endeavors to relieve himself from the difficulty of showing how *three Beings* are only *one Being*, by arguing, that, on this subject, no man has any ideas whatever!

Without troubling you, at present, about any *whys* or *hows*, you had better examine your Bibles, and find out the chapter and verse which announces the Trinity—three persons in the Godhead—three infinitely perfect Beings, or any such phrases, which are passed currently by Dr Dwight and his disciples for genuine theology. It was no wonder Dr Dwight argued, that on this subject no man has any *ideas* whatsoever, an undeniable admission that it cannot be supported by *reason*. And as the doctrine is no where to be found in *revelation*, where did the Dr discover it? How can any man distinguish between three infinitely perfect Beings, and three Gods? Or how is it possible that three *infinite* Beings could exist? One infinite, a mathematician would say, demonstrates that there cannot be two. If two, why not three? and if three, why not four? and so on. But when the *fact* is revealed, that there are three infinitely perfect Beings, it will be time enough to argue *how* it is possible.—Such theories distract the mind in religious worship, contradict the plainest expressions of divine revelation, excite prejudices against the Gospel, and are calculated to mislead the young student.

Without here farther reasoning on Dr Dwight's system, I shall briefly lay before you a few of his assertions, and a few of the declarations of Jesus Christ, that you may compare the theology of the Dr with that of the author and finisher of the Christian's faith.

Dr Dwight says of Christ—"*He always taught in his own name; even when altering and annulling the acknowledged word of God. In every part of this employment, he taught in his own name.*"

Christ says—"I am come IN MY FATHER'S NAME." John v. 43. Jesus answered them—"My doctrine is NOT MINE, BUT HIS THAT SENT ME. If any man will do his will, he shall know of the doctrine, whether it be OF GOD, or whether I speak OF MYSELF." John vii. 16, 17.

Dr Dwight says of Christ—"*NOT ONCE does he say, thus saith the Lord, during his ministry; nor teach with any authority except his own*"

Christ says—"Then said they unto him, who art thou? And Jesus saith unto them—even the same that I said unto you from the beginning. I have many things to say and to judge of you, but he that sent me is true; and I SPEAK to the world THOSE THINGS I HAVE HEARD OF HIM. They understood not that he spake to them of the FATHER. Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I DO NOTHING OF MYSELF, but AS THE FATHER HATH TAUGHT ME, I SPEAK THESE THINGS." John viii. 25—28. "For I HAVE NOT SPOKEN OF MYSELF, but THE FATHER WHICH SENT ME, HE GAVE ME A COMMANDMENT WHAT I SHOULD SAY, AND WHAT I SHOULD SPEAK. And I know that HIS COMMANDMENT is life everlasting; WHATSOEVER I SPEAK, therefore, EVEN AS THE FATHER SAID UNTO ME, SO I SPEAK." John xii. 49, 50.

Dr Dwight says—"*The same authority also, Christ assured and exhibited generally, when he wrought miracles; and he never makes mention of any other.*"

Christ says—"THE SON CAN DO NOTHING OF HIMSELF. I CAN OF MINE OWN SELF DO NOTHING." John v. 19, 20.

"The words that I speak unto you, I SPEAK NOT OF MYSELF, but THE FATHER, that dwelleth in me, HE DOETH THE WORKS." John xiv. 10.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, WHATSOEVER THOU WILT ASK OF GOD, GOD WILL GIVE IT THEE." "Then they took the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, FATHER I THANK THEE THAT THOU HAST HEARD ME. And I know that thou hearest me always; but because of the people which stand by, I said it, that they might believe that THOU HAST SENT ME." John xi. 21, 22. 41, 42.

A great number of passages could be adduced to the same effect, and surely you cannot but see clearly, that had Jesus Christ been speaking against the assertions of Dr Dwight, he could not have employed more plain and powerful language. Or if you please, Dr Dwight has flatly contradicted Jesus Christ, and has counted little on the words of the New Testament, and much on the credulity of his readers. Were yon to pronounce the words of Dr Dwight and Jesus Christ, even in a heathen assembly, ignorant of the characters and authority of the two persons, they could not but unanimously exclaim, that one of the two must be deplorably mistaken, for no ingenuity can reconcile their declarations. It is for you to consider how far you are to be influenced by a system of theology, which undeniably opposes the numerous and repeated statements of the great King and Head of the Church.

Take care that you do not teach for the doctrines of Christ, the commandments and the assertions of daring divines.

Yours respectfully,

A BELIEVER IN CHRIST.

ITINERANT PREACHERS.

The Boston Telegraph offers some remarks on this subject which deserve perusal and attention. In respect to the ordination of evangelists, we believe that it may in some cases be expedient. But the practice which has lately come into vogue of ministers' leaving their own churches to visit other places and give their aid in producing an excitement, we regard as improper and pernicious—fraught with danger to the regular institutions of the Christian ministry and religious worship.

Every thing, which is calculated to lower down and depreciate the pastoral office, must, on the whole, be an injury to the church of Christ. It is upon the pastoral office, that particular churches must chiefly depend for religious instruction and edification. If they cannot depend upon a settled pastor to teach them, and lead their minds into a system of divine truth; they must necessarily be deficient in the means of religious instruction, and their members will, in all probability, continue, at best, but babes in Christ. The office of a settled pastor, therefore, ought to be duly appreciated in every church; and every system of means, or course of conduct calculated to destroy its weight and influence, should be at once discarded.

But, we know of nothing, which has a more direct tendency to "break down," subvert the influence, and counteract the labors and exertions of settled pastors, than that system of *itinerating*, which has been countenanced and encouraged in different parts of our country, for several years past. It is a system, against which our most devout and judicious divines in New England, in years past, guarded with the utmost vigilance. They deemed it, as it actually is, destructive to ecclesiastical order and decency; calculated to open a wide door for the grossest errors, both in doctrine and practice; and every way fitted to lay waste the church of God. The apostles took special care to guard the primitive churches against the examples and influence of itinerating preachers; and, for this purpose, they gave explicit directions that "elders might be ordained in every city." Notwithstanding their vigilance and precaution, however, itinerating preachers came nigh ruining the church at Corinth, and the churches of Galatia. They visited those once flourishing and fruitful vineyards of Christ, introduced such a system of culture, as to subvert the vine of his "own right hand's planting;" and when "He looked for grapes, it brought forth wild grapes." Travelling ministers at that day, as they do now, made innovations; recommended and introduced "new measures"; and preached in opposition to the apostles' doctrine, faith and practice. It was one grand object of Paul, in his epistles to the Corinthians and Galatians, to counteract the pernicious influence of itinerants, and to purge out the "leaven of error," with which they had leavened those churches.

But notwithstanding the apostolic admonitions against such a system, so subversive of order, gospel peace, and the true faith; and notwithstanding the evil effects of such a system have been, and are still visible, in a vast many of our American churches; the practice of itinerating for a few years past, has greatly increased, and has been greatly encouraged both by ministers and laymen. Evangelists have been ordained in considerable numbers; some of whom have remained without any charge, have had no designated field of labor; and seem to have had very little to do, except to dictate, and create disturbance in the churches. Fifteen or sixteen years ago, it was recommended in the State of Connecticut, for settled pastors, and even for laymen, to itinerate "two and two," and to make "pastoral visits" throughout the State. This was then introduced as a new measure; and was said to be the only means which would extensively promote revivals of religion. The practice gained, for a time, to some extent in Massachusetts; but has given place to more effective and much more dangerous measures, for which it was calculated, if not intended to prepare the way. From about that time, individuals have assumed to be, and have been designated, as distinguished "revival preachers;" and have made it their principal business to travel from place to place, for the specific and professed object of promoting revivals of religion. Some of these men have doubtless been endowed with the first order of talents; and, we doubt not, have been the occasion of much good; but it is evident to us, that the system of itinerating, which they have sanctioned by the weight and influence of their example, has been, and will be the procuring cause of incalculable mischief. There has followed in their train, a class of ambitious, indiscreet, inexperienced and enthusiastic young men, the veriest novices in religion, who have done little else than to "scatter fire-brands, arrows and death," through some of the fairest portions of Christ's vineyard. Pastors of many churches have been unsettled; discord has been sown among brethren; the most unscriptural measures have been introduced, for the professed purpose of promoting revivals, but which have really tended to root out and kill every germ of genuine piety; in consequence of which, many parts of Zion now lie waste, and her citizens are clothed in sackcloth.

Some have maintained, that evangelists are of a higher order, and entitled to more influence and authority in the churches, than settled pastors. This sentiment seems to have prevailed to some extent; but, in our apprehension, it is directly calculated to break down all church order, and subvert every degree of ecclesiastical discipline. We know of no authority *over* the churches, except that of the Lord Jesus Christ; and all ecclesiastical authority is lodged in the church itself. For any class of men, therefore, to assume authority over settled pastors, who are merely executive officers, is usurpation not authorised by the gospel of Christ.

There is here and there a dismissed minister, who is much inclined to pursue a course very similar to the one we have described. He finds himself, for a portion of time, out of employ, perhaps has an inordinate love of the world, and, for *the sake of a few dollars*, he will not hesitate to bestow his labors, and exert his influence in such a manner, as is directly calculated to break down or effect the removal of a settled pastor. We once heard a minister deliver a most excellent sermon against the conduct of itinerating preachers, who has now so far forgotten "our Saviour's golden rule," as to pursue the very course which he then condemned.

But, whatever may be the conduct of such ministers, or whatever popularity this itinerant system may have gained in the Christian community, we think it quite time for our churches to turn their eyes upon its pernicious effects, and to set their faces against the evil, before it is too late to effect a cure. Every preacher of the gospel ought to have some specific charge, or some designated field of labor. This is necessary not only to his own usefulness, but to the peace and order of the churches. Unless this principle can be established, the ordaining of evangelists ought entirely to be done away.

We have already remarked, that the system which we condemn is directly calculated to break down order in the churches, and to unsettle stated pastors. This will appear evident, at once, if we consider the effects. A travelling preacher, of popular talents, has, for the time being, greatly the advantage over a settled ministry. He has, comparatively, no responsibility. Whatever mischief he may occasion, the suffering church is without remedy. He stands aloof from discipline; and although he may waste and destroy the flock of Christ, there is none to call him to account, or to take with him the steps of Christian discipline. It is perfectly easy for him, therefore, to introduce those measures, and inculcate those sentiments, which a settled pastor could not introduce or inculcate, without destroying himself. But, the church may bear it from an itinerant preacher, however contrary to the gospel; because, so far as discipline is concerned, they have no remedy.

A travelling preacher has opportunity to select those sermons, which he has preached perhaps fifty times, and upon which he has bestowed abundantly more labor, than would be possible for a settled minister to spare upon a single discourse; and when he goes into a parish, he has nothing to do but to preach, to visit, and to talk. He renders himself very popular, becomes immediately celebrated as a man of talents, and uncommon fervor; and the question is immediately agitated, "Why does not *our* minister do so?" The people begin to have itching ears; their hearts are stolen by a stranger; and disaffection ensues between them and their pastor, which results perhaps in his dismission, and a lasting and destructive quarrel in the church; and the man who has occasioned all this mischief, is off, like a "wandering star," to perform the same work in another place.

We could easily bring examples for illustration; but we forbear, at present. Such examples are at hand; and we may have occasion to use them at another time. Meanwhile, we leave the subject to commend itself to the reason and conscience of those who seek the welfare of the churches.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The twentyfifth anniversary of this Institution took place, as we stated in the Register of August 6th. Some general account of the occasion was then given; but from a recent number of the Monthly Repository, recieved the last week, it appears to have been one of unusual importance.

Among the circumstances which gave to this anniversary an unwonted interest, and called forth much good feeling and eloquence was the public introduction to the assembly of Rammohun Roy, whose cordial and respectful reception in Liverpool and other parts of England, as well as his late presentation to the King, have already been mentioned.

On this occasion, Dr Bowring, to whom was entrusted the office, expressed with great felicity the gratification of the Society in "welcoming their illustrious Oriental friend;" their sympathy in his arduous and philanthropic labors for the cause of truth in his native land; their admiration of his character and their delight in his presence among them; concluding with a resolution,—"That the members of the Association feel a deep interest in the condition of the natives of British India;" and expressing their conviction, that "the magnanimous and beneficent course, which has been marked out for himself and successfully pursued by this distinguished individual, well entitle him to the blessings of his countrymen and of mankind, as it will assuredly receive that of future generations."

Dr Kirkland, late President of Harvard College, was present, and thus seconded Dr Bowring's motion.

Dr Kirkland.—In the absence of the Hon. Henry Wheaton, who was to have seconded this motion, but is prevented by indisposition, I have great pleasure in seconding the motion. It is well known that the Rajah is an object of lively interest in America; and he is expected there with the greatest anxiety.

The Rev. Chairman.—In proposing this resolution I beg to suggest that the assembly should rise in unanimous approbation of its object.

The meeting accordingly rose, and carried the resolution by acclamation.

The reply of Rammohun Roy was made with his accustomed modesty and judgment. Indeed, next to his fearless and generous spirit in the pursuit and maintenance of truth, there is nothing more remarkable in this accomplished man than the perfect propriety, with which he meets the most various and unexpected occasions. He possesses largely the same desirable gift, which has been so justly admired in Lafayette. We quote now, in full, his reply, (parts of which we have given on a former occasion) acknowledging the honor, which as he said, had been conferred upon him.

Rammohun Roy.—I am too unwell and too much exhausted to take any active part in this meeting; but I am much indebted to Dr Kirkland and to Dr Bowring for the honor they have conferred on me by calling me their fellow-laborer, and to you for admitting me to this Society as a brother and one of your fellow-laborers. I am not sensible that I have done anything to deserve being called a promoter of this cause; but with respect to your faith I may observe, that I too believe in the one God, and that I believe in almost all the doctrines that you do: but I do this for my own salvation and for my own peace. For theobjects of your Society I must confess that I have done very little to entitle me to your gratitude or such admiration of my conduct. What have I done?—I do not know what I have done! If I have ever rendered you any services, they must be very trifling—very trifling I am sure. I labored under many disadvantages. In the first instance, the Hindoos and the Brahmins to whom I am related are all hostile to the cause; and even many Christians there are more hostile to our common cause than the Hindoos and the Brahmins. I have honor for the appellation of Christian; but they always tried to throw difficulties and obstacles in the way of the principles of Unitarian Christianity. I have found some of these here; but more there. They abhor the notion of simple precepts They always lay a stress on mystery and mystical points, which serve to delude their followers, and the consequence is, that we meet with such opposition in India that our progress is very slight; and I feel ashamed on my side that I have not made any progress that might have placed me on a footing with my fellow-laborers in this part of the globe. However, if this is the true system of Christianity, it will prevail, notwithstanding all the opposition that may be made to it Scripture seconds your system of religion common sense is always on your side; while power and prejudice are on the side of your opponents. There is a battle going on between reason, scripture and common sense; and wealth, power, and prejudice. These three have been struggling with the other three; but I am convinced that your success, sooner or later, is certain. I feel overexhausted, and therefore conclude with an expression of my heartfelt thanks for the honor that, from time to time, you have conferred on me, and which I shall never forget to the last moment of my existence.

The Chairman.—The Rajah will now allow me, as the representative of this assembly, to take him once more by the hand, and to repeat in your name our deep and heartfelt thanks for his presence on this occasion.

REPLY TO "ASHMUN" ON SLAVERY.—NO. II.

To the Editor of the Christian Register;—

Since my first article was prepared for the Register, your correspondent "*Ashmun*" has published several more communications. Being persuaded that some of the opinions which he advocates are not only erroneous, but pernicious, I shall offer no apology for an attempt to reply to them. I shall consider his articles in the order of their publication, and first that which appeared in the Register of the 1st instant.

In the article referred to, the position taken is that the measures used and language adopted at the North, in regard to slavery, are inexpedient, because they irritate the Southern people, and are therefore "more likely to retard than to advance the cause of improvement in the condition of the black population." The substance of his argument is as follows:—None but the slaveholders themselves can do anything to improve the condition of their slaves. The language used at the North tends to irritate the slaveholders, and thus indisposes them to adopt any improvements which may be suggested from that quarter. Such language therefore ought not to be used. And the effect of such language is to excite the slaves to insurrection and bloodshed. Now as all attempts of violence on their part must end in the ruin of the authors of it, and delay all measures for their improvement, the friends of the blacks here ought to be cautious in what they write.

This I think is the substance of the argument. It is not necessary for me to repeat or reply to particular observations of your correspondent. Many of them indeed are just and deserving attention. It is the conclusion to which the writer would lead us, which is dangerous. In condemning inflammatory language addressed to the slaves and calculated to stir them up to rage and violence, he could not go farther than I do. But such is not the language generally used at the North; and the writer indeed at the end of this article seems to admit that it is not.

In regard to the expression of opinions calculated to produce irritation among the slaveholders, I am also of opinion that nothing should be said or written at the North for the purpose of producing irritation. To insult and abuse them can never answer any good purpose.

But admitting all this, I am far from assenting to the conclusion which is intimated, rather than expressed by your correspondent,—that there ought to be no freedom in speaking and writing in regard to slavery at the North, and that the opinions avowed here on this subject should be mere echoes of those delivered at the South. On the contrary I am convinced that nothing is to be gained except by a free and fearless discussion of the subject. We ought not to be afraid to utter the truth. This, however, we should do not as the enemies, but as the friends of the citizens of the South; not with harshness, but with kindness.

Slavery is indeed a deep seated disease, but it does not therefore follow that it admits of no cure or alleviation. The first step in searching out the remedy is to understand fully the nature of the disease. This is only to be ascertained, by examining boldly the law and practice of slavery at the South, not by shrinking from it. No good object is gained by concealing or disguising the truth on this subject. By pursuing this course we should deprive ourselves of the chief means of improving the condition of our enslaved brethren.

It may however be granted that the truth in relation to slavery expressed in the mildest form will create irritation among numbers in the Southern States. But it does not therefore follow that it will do no good. It will probably gain few converts among angry and excited partizans. But there are persons at the South, whose hatred to slavery and desire of its abolition are as strong as ours; many who are ready to listen to reason, even if it comes from the North; and many who are anxious to learn how they may relieve themselves from the weight of evil by which they are now oppressed. To such minds the truth will not be addressed in vain, and they will act upon others. The progress of truth in a community prejudiced against it must be gradual, but it will finally triumph. It is in the power of the North to accelerate its success by a free expression of opinion.

The sensitiveness of the citizens of the Southern States to discussion of the subject of slavery by those who do not coincide with them in their views, naturally leads us to inquire into the cause of this extreme irritability. Does it arise from a strong and clear conviction that the opinions which they advocate are right, and those of their opponents wrong? Are those who are confident that they are defending the truth usually anxious to put an end to discussion? When a person falls into a passion and tells his opponent that he will argue with him no longer, which party do we expect to have the better in the discussion? May we not fairly conjecture that one cause of the unwillingness of slaveholders to listen to any argument in relation to slavery, is a lurking consciousness that the positions which they take are unsound, and that their laws and customs will not bear to be submitted to the test of justice and Christianity? JUSTITIA.

[For the Christian Register.]

NUMBER OF OUR LORD'S DISCIPLES.

MR EDITOR,—In an extract from an essay on the "inefficacy of Christ's personal ministry," given in one of your late papers, it is asserted, "that the whole number of our Lord's disciples or followers in his lifetime did not probably exceed a common congregation, and that the company of them, soon after his resurrection, was only one hundred and twenty."

It appears to me that this is said without due consideration. A careful perusal of the gospel history will present a very different result. It is not true, though Gibbon has so insinuated, "that the Jews, either in the time of Moses or of Jesus, beheld the stupendous works they performed with careless indifference, or stubborn incredulity." The miracles of each produced the greatest astonishment and awe, at the time they were exhibited; but it is also true that they were soon forgotten; or that the Jews afterwards conducted in such an idolatrous and disobedient manner as though God had not spoken to them by these messengers. This shews the worldly and sensual character of the Jewish people; but does not prove that they witnessed the miracles at the time without emotion, or without, at least, a temporary conviction.

It is a recorded fact, and the testimony is oft repeated, that Jesus had many followers. He fed five thousand of them at once, who belonged even to one portion or section of Galilee. Wherever he resided preaching and working miracles, only for a few days, he had *many* admirers, *many* who were astonished at his works and his doctrines. In many places, indeed, the *majority* seemed to have received him as the Messiah. They were ready to make him a King. The chief priests and rulers said, "that all the world was gone after him." As he opposed their opinions and views, it was to be expected that they would not admit his claims to be the Messiah. But they acknowledged his great influence, his numerous adherents, his mighty works; and they had no way left to put him down but force, falsehood and intrigue. They hired the military to seize him, which they did with difficulty; and they made false accusations against him, to induce Pilate to lend his authority to accomplish their work of malicious prejudice and envy. See Matt. iv. 25, v. 1, viii. 1, John vi. 2, x. 41, xi. 48, xii. 9, 10, 11, 12, 17, 18, 42, and many other texts.

It is probable, that the majority of the people at Jerusalem during the passover, was in favor of Jesus, as a true prophet, if not the Messiah. Their voice was not against him, but for him. It was not until he was taken by the armed men, that a great part of the people cried out against him, and even then they did it at the instance of the rulers; and probably many thousands in Galilee and Judea believed in Jesus as a true prophet of God.

That a very great number believed in our Lord, so as to be martyrs in his cause, is not pretended. Even Peter denied him, in a time of danger and alarm; and this was the case with thousands, who nevertheless had full faith in his divine mission. The notice of "one hundred and twenty" being assembled with the apostles, by no means implies that they were *all* who believed in Jesus. These were probably some of the most active, who had been with him through all his public ministry. The gospel history fully justifies the belief, that many were to be found in various parts of Judea and Galilee, who admitted the claims of Jesus to be the Messiah, though they were in perplexity at his death.

The conclusion is not warranted then, that the preaching of Jesus was without success; or that he made no deep impression or produced no conviction on the people generally, by his doctrines, miracles and life. But for the opposition of rulers and men in power, the majority of the Jewish nation would have declared for him. They were astonished, enchained, convinced. And the denial of this fact is directly contrary to the statements of the gospel history, as well as unfavorable in its bearings on the divine character of Jesus. But it is not so. Oh, no. The people, all the people who were candid and honest, did listen, admire and believe.

I am at a loss to know what object an intelligent Christian can have, by such a statement, except it be to build up some particular doctrine of his creed. And in the present case, I fear, that in order to prove the doctrine of *atonement*, great injury is done to truth, and to the cause of our Lord. A. B.

[For the Christian Register.]

THE COMMUNION.

MR EDITOR,—I am what is called in New England, a regular "going-to-meeting-man," and of course hear a great many sermons on Communion Days, and very frequently the preacher asks the reason, "why so few of the congregation publicly profess their belief in the gospel of our Saviour?" and very generally undertakes to answer the question himself. Now among the very many reasons I have heard from many ministers, I do not recollect ever hearing what I conceive to be the right one, or at least the principal one.

I will not recapitulate those which I have heard, as every clergyman can turn to his own preached sermons for his own views at different times; but I will give you my own reason, and which I think you will find, on inquiry, to be a very generally prevailing one; and that is, the forms necessary to be gone through in order to be permitted to partake of the Lord's Supper.

Now, Sir, the truly retired and humble Christian shrinks from submitting his application, for permission to partake of a Christian ordinance, to a vote of any body of men, and determines not to join the church rather than endure the inquisition of the present mode, however he may yearn to become a member.

I will not now state my views of the mode by which many new members would be added to the churches, but will leave the subject to the discussion of some of your more able correspondents. L.

[For the Christian Register.]

MR EDITOR,—I send for insertion in the Christian Register, the following extracts from the "Millennial Harbinger," of July 4th. C.

MODERN PENTECOSTS.

If we could believe the exaggerated reports of "REVIVALS," with which certain papers are filled, we should conclude that the Holy Spirit had literally descended as on the day of Pentecost, and that the spiritual gifts of ancient times were now revived. The following is only a sample from a paper styled the "*Christian Index*."

"In Westmoreland, N. Y. there was a wonderful work of God. The sweet whispers of the Spirit seemed to be moving; the ears of many were opened to hear the word; and, at length, *the Spirit descended like a mighty shower!* More than fifty have spoken and prayed in a single meeting. In Elyria, Ohio, the Spirit *came down* while they were speaking, and subdued the rebellious." The reason of this singular outpouring, says J. J. Shepherd, was a seal of God's approbation of *long meetings; for that was the longest* ever held in that vicinity.

Statistics of the Franklin (Ky.) Association, from their Minutes for 1830.

"Immersed, 33; dismissed by letter, 94; excluded, 115; dead, 21. Total, 1728."

These Baptists have declared non-fellowship with all persons who declaim against creeds. This is more intolerant than the Catholics, or Presbyterians; for in none of their Constitutions is it provided that a person shall be refused communion for declaiming against creeds. But the spirit of religion seems to have departed. Eleven preachers of this Association have immersed only three persons each per annum, and the 1738 members have cut off more than three times as many as they have immersed. It is now the order of the day, to make laws for the case, and execute them at one and the same session. The annals of Christendom can scarcely furnish, out of the walls of the Inquisition, such flagrant acts against the rights and liberties of conscience, as the last year exhibits in Kentucky, under the guidance of two or three master spirits.

What was with me inference and prediction, when writing against creeds, is now accomplished. The story of the iron bedstead is no longer matter of raillery, but of sober reality. He that declaims against creeds, and he that commits theft, adultery, or murder, are involved in the same condemnation. Nebuchadnezzar has the lions in keeping, and the furnace heating, and all who do not bow down to his image, at the sound of the *bugle*, may have a choice of evils—the lions or the furnace. Any "innovations on the customs and usages" subjects to excision. If the people long endure these new taskmasters, they are more the slaves of the priesthood, or more deeply imbued with the spirit of slumber, than I had before supposed.—*Editor of Harbinger.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 29, 1831.

ANNIVERSARY OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Our readers will find on our first page some account of the last anniversary of this Association; the particulars of which have only just now been received. In addition to the interesting details, part of which are this day given, we observe that the subjects of this occasion were of unusual interest and were discussed with great animation and eloquence. Among the speakers, besides Dr Bowring and Rammohun Roy, to whom we have referred, were the Rev. Messrs. Aspland, who was Chairman, Fox, Yates, Hutton, and Rees. Our esteemed and honored friend, Dr Kirkland, also took an animated part in the occasion. A motion having been made by Rev. Edward Tagart, and seconded by Dr Thomas Rees, in which the most respectful and affectionate notice was taken of America; of the successful efforts made among us for the promotion of uncorrupt Christianity; and of individuals, mentioned by name, as eminently advancing the cause by their "eloquence, their philanthropy and piety,"—President Kirkland, in reply, thus addressed the meeting.

Permit me as an American, Mr Chairman, to reciprocate the expression of interest in the progress of Christian truth, and the kind personal greetings contained in the resolution just passed. They are in agreement with the friendly treatment and the brotherly love I experienced in visiting different places in the United Kingdom. The spirit of religious inquiry is abroad in the United States of America. It has done something for received opinions in that country, producing from time to time explanations and concessions, which render them really or apparently more consonant with acknowledged principles. But the human formularies of doctrine, which are generally adopted, allow only a limited scope to the liberty of examination. It is among those who refuse to be trammelled by articles, who take no standard of belief but the word of God, and admit no restraint on the exercise of their right of judging but the love of truth, that the proper fruits of inquiry may be expected in their full extent. Those who act upon these principles in that country, though not liable to all the discouragements which pertain to the cause here, are still obliged to encounter great opposition. The laws of the land insure them civil freedom; but hereditary opinion, traditional faith, and prejudice, exert a prodigious power. We have reasons for thinking that the friends of liberal sentiments in the Union will increase; they are already numerous in some parts of the land. The cause is seriously and sincerely professed and ably maintained. In the mean time, we congratulate you and ourselves on your circumstances and prospects in this highly-favored region. From the East and from the West we have come to join you in the worship of one God by one Saviour and Teacher, and to witness your zealous exertions in behalf of what we believe simple Christianity. Continue to profess, and to spread as you are able, by precept and example, the glad-tidings. Continue, ye who minister at God's altar, to plead his cause with persuasive power; trust him, ye lovers of pure doctrine, in his own time to give full effect to your endeavors to refine his religion from human corruptions.

COMMEMORATION OF THE LANDING OF OUR FATHERS AT PLYMOUTH.

We learn with satisfaction, that the first parish in Plymouth (Rev. Dr Kendall's) have resolved to celebrate this interesting event, whenever it shall not be noticed by the Pilgrim Society. They have accordingly requested the Rev. John Brazer of Salem to deliver their annual discourse on the 22d of December next; and he has accepted the appointment.

It is with peculiarly proper, that the commemoration of this anniversary should be within the walls and by the members of that ancient church, which, first of all the churches of New England, was planted by our fathers. It has already witnessed many noble celebrations of that occasion, consecrated as it is by the holiest recollections. It is one, in which all the descendants of the Pilgrims, of whatever name or party, may cordially and profitably unite. For it is not to enforce the peculiarities of a sect or to give utterance to an exclusive spirit. That would be scarcely less than a deliberate profanation of the day. But to exhibit those great principles of religious freedom, in the strength of which our fathers came; and in the faithful maintenance of which they have made their history a precious inheritance for their children.

Previous to the second centennial celebration of 1820—which none, who witnessed, will ever cease to remember as "a good day,"—the appointments for this service were made, we believe, by the Selectmen of Plymouth; and the whole town, without distinction of religious societies, united in the occasion. Since that period, the charge has devolved upon the "Pilgrim Society," which was then formed, and has since become an incorporated institution. But as, for various reasons, their celebrations are not annual, we rejoice that the ancient church have resolved to supply the years that are left vacant with a religious service. So that now no anniversary shall pass without a commemoration, in which all the descendants of the Pilgrims, who reverence the Fathers, and love each other as brethren, may unite.

LATE PUBLICATIONS.

A PLAIN STATEMENT *of the Reasons which led to the dissolution of the connection of the Author with the Methodist Episcopal Church.* By STEPHEN LOVELL. Portsmouth, N. H. 1831. 12mo. pp. 36.*

We know nothing of the author of this pamphlet except what we learn from its pages, which certainly presents him in an interesting light. They exhibit him as an intelligent, conscientious, honorable, and amiable man, who, till his recent conversion to a leading article of Unitarianism, had been ten years an able and successful preacher in the Methodist Connexion. The present publication owes its origin, as it seems, to some ungenerous attempts of certain individuals, formerly his brethren in the faith, to prejudice the community against the author. The testimonials it contains, from the highest authorities in the Methodist Churches and Conferences, prove his character and motives to have been not only unexceptionable, but deserving of praise. Some of our readers may be gratified with a few facts relative to the course he has pursued, since he "experienced religion," and commenced a preacher of the gospel. We take them from the pamphlet before us.

When he first turned his attention to religion, Mr Lovell was among the Calvinistic Baptists. Soon after he joined a church of this denomination in Boston. Subsequently he was licensed to preach, and went to complete his studies at the Theological Institution in Waterville, Me. While there he gave the "five points of Calvinism" a full examination, which resulted in a conviction that they were not the doctrines of the Bible. Accordingly he took his dismission from the Baptist Church, and offered himself to the Methodists, by whom he was received into full connexion, and commissioned to preach. In 1820 and 1821, he officiated in Boston, and in several towns on the Kennebeck river, in Maine; in which State he remained till 1830, when, about to remove to Portsmouth, N. H., he received the following testimonial from his brethren of the Conference.

Doings of the Maine Annual Conference holden at Portland, June 1830.

Resolved, That this Conference express their sense of the valuable services, which have been rendered us and the work of God, in this Conference, by Br. Lovell, and that we deeply regret that he is about to leave us; and affectionately request him to return to us, as soon as the Providence of God and the state of the work will admit.

Adopted.. J. LORD,
W. H. NORRIS.

True copy. Attest, JUSTIN SPALDING, Secretary of the Maine Annual Conference.
Hallowell, June 14, 1831.

Soon after Mr Lovell's removal to Portsmouth, his views in respect to an important doctrine underwent a change, which, as it appears from the pamphlet before us, has subjected him to much reproach. He had long had doubts as to the Trinity, as commonly understood; but till about February or March last, he continued to believe that Christ was "the only true God." At that time a book called "The True Messiah," by David Millard, accidentally fell into his hands, the object of which was to support the doctrine of the Unity of God, in opposition to the Trinity. The effect of this work on Mr Lovell's mind, he thus describes.

This book I read with very little interest till I came to the place where the second Article in the Methodist Discipline is introduced, when my attention was at once secured, for I was always very sensitive on every thing that related to Methodism; and particularly the divinity of Christ. I immediately perceived that I had always taken this Article for granted, without particularly examining it. The Article now seemed evidently to contradict itself; and I said to myself, "Whether I am a Trinitarian or a Unitarian, I cannot believe this Article, as it reads; and I will now see if I can believe it in any sense." The following is the Article in question, which I think, to any candid, unprejudiced mind, will fully confute itself.

"II. Of the Word, or Son of God, who was made very Man."

"The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

The remarks of Mr Millard on this Article brought me to a full determination to examine the whole subject for myself, making my final appeal to the *Bible*. I carefully read his book through twice. At the same time, I collected and examined all the books and arguments that I could obtain on the Trinitarian side of this question; such as Hedding, Kean, Durben, Winslow, Clarke, Benson, Wesley, Watson and others. On the other side, I read Millard, Kincaid, and Norton only, unless I here add the Bible, which, though last, I think is by no means the least on this side of the question. Since I left the Methodists, however, I have read Milton, and a few smaller works on this subject.

The result of the investigation was, that Mr Lovell rejected the doctrine of the deity of Christ. Still he was desirous of continuing in the Methodist Connexion; but finding that, with his new views, he could not do this, he concluded to withdraw from it at once. Having fully declared his change of opinion to his Elder, and surrendered his certificates of ordination, he thus wrote, June 15th, 1831, to the Bishop.

Hallowell, June 15th, 1831.

Rev. and Dear Sir:

I am fully satisfied, as I observed to you yesterday, that I cannot remain a member of the Methodist E. Church, and retain my present views of the doctrine of the Trinity. I therefore wish you, and the Conference, to consider me as having peaceably and fully withdrawn from the Church and people to which I have been long and most ardently attached. This step, I know, is one of deep importance, and, to me, attended with many unpleasant circumstances; but there is no other course to be pursued in the present state of things. I came among the Methodists in *love*, I have lived with them in *love*, and I now *part* with them in *love*. My parchments of Ordination are already in the hands of my Presiding Elder, to whom I would refer you and the Conference, for further information on this subject.

Very respectfully, Yours,
STEPHEN LOVELL."

REV. BISHOP SOULE.

This was a fair and honorable course; and that Mr Lovell's character had all along been without blemish, appears from the testimonial granted him by the Conference to which he had belonged.

"This may certify to whom it may concern, that Rev. Stephen Lovell has been an acceptable member, and a regular Ordained Preacher in the Methodist Episcopal Church, until he withdrew from said Church.

JARED PERKINS, *Sec'y of Conference.*"
June 25th, 1331.

It gives us pain to find that Mr Lovell's honest change of opinion occasioned him the ill treatment from a few of the Methodists, which he describes in the concluding pages of his interesting publication. We think too well of this denomination, generally, to believe that many of them would justify such a mode of conduct towards one, who, for conscience' sake and with a fair character had peacefully gone out from amongst them.

* For sale by GRAY & BOWEN, 141 Washington st.

THE SCRIPTURAL INTERPRETER, *No. 4, for October*, 1831.

Our impressions in regard to the design of this work, and to the talent and faithfulness with which it has thus far been executed, are known to our readers. The number just issued well sustains the high reputation it has justly acquired.

The first article is a beautiful and instructive 'Translation and Exposition of the first twelve verses of the fifth chapter of Matthew,' accompanied by some brief but excellent practical remarks. This is appropriately followed by an attractive and well written article on 'the Beatitudes;' and another valuable one, principally historical, explaining and commenting on the 'Artificial Divisions of the Bible.' Next, we have a very satisfactory, and, with many readers, a much needed 'Exposition of the first ten verses of the sixth chapter of Romans.' The remaining part of the number consists of a long and able article on 'The Defects of the Common English Version of the New Testament,' a subject frequently alluded to of late years, but which we believe has not before, at least in this country, been so fully elucidated. We could wish the Interpreter, for the sake of this single article, a very extended circulation; but it has also other strong claims to the respect and patronage of the community, which we doubt not will be extensively appreciated and acknowledged.

RELIGIOUS INTELLIGENCE.

ORDINATION AT CANTON.

The ordination of Mr Henry F. Edes, as Pastor of the Congregational Church and Society in Canton, took place agreeably to appointment on Wednesday, the 26th instant. The day was favorable, and the services were attended by a large and apparently much interested assembly. They were in the following order.—Anthem; Introductory Prayer by Mr Pierpont, of Boston; Selections from Scripture by Mr Thompson, of Natick; Hymn; Sermon by Mr Walker, of Charlestown; Ordaining Prayer by Dr Edes, of Providence, father of the Pastor; Original Hymn; Charge by Dr Lowell, of Boston; Right-hand of Fellowship by Mr Fox, of Newburyport; Address to the Society by Mr White, of Dedham; Original Hymn; Concluding Prayer by Mr Hamilton, of Taunton; Benediction by the Pastor.

Of the sermon we are able now only to state generally, that it corresponded with the high character of the other public performances of this gentleman. The services throughout were interesting and appropriate. We congratulate both pastor and people on the harmony which has characterized their proceedings, and on their present agreeable prospect of a union that shall be a source of mutual happiness and improvement.

The following is one of the original hymns sung on the occasion.

ORIGINAL HYMN.

With grateful hearts, and solemn vows,
We come before our God to-day:
No venal rites this place allows:
The soul's best tribute here we pay.

We come with prayer and holy word,
To dedicate thy servant here;
And lay upon thine altar, Lord,
A heart devoted to thy fear.

O may thy grace still aid his youth,
And cheer him all his journey through;
And may the words of heavenly truth
Fall from his lips like Hermon's dew;

To bless the aged, guide the young,
And lead all hearts and hopes to Thee,
To soothe the mind by sorrow wrung,
With gleams of immortality.

For this, with humble trust, we make
To thee, O God, our fervent prayer;
And oh! our heavenly Father, take
Pastor and people to thy care.

Presbyterian Church in the United States. We copy the following "Summary Statistical Report of the Presbyterian Church in the United States of America, for June 1st, 1831," from a late number of the Philadelphian.

The General Assembly now has under its spiritual government 20 Synods, 104 Presbyteries, 1584 ordained bishops, 216 licentiate preachers, 215 candidates in a course of preparation for the ministry, 2253 churches, and 182,017 communicants. From April 1st, 1830 to April 1st, 1831, we have returns of 20,353 persons received to the full communion of the Presbyterian Church, of whom 12,357 were added on examination and profession of their faith; and 4,997 were by certificate either translated from sister churches, or removed from our congregations to another. In the same period, 4,390 adult persons and 12,198 infants were baptized; which gives a total of 16,588 baptisms. The collection of funds reported for the same year amount to $47,501 70 for domestic and foreign missions; $3,880 39 to defray the expense of the Commissioners to the last Assembly, whose joint travel to and from Philadelphia was very near to 100,000 miles; $16,884 39 for the use of different Theological Seminaries; $83,317 14 to education purposes; and $218 54 for the contingent expenses of the General Assembly. The total of these collections is $101,802 16.

Our increase, during the year past, has been in Synods 1; in Presbyteries 6; in churches 95; in ordained ministers 94; and in the additions of communicants 4369. After making allowance for deaths, dismissions and other removals, our net gain appears to be no more than 8688. This is owing to no returns from many churches. The real increase cannot have been less than 15,000; and our total of communicants, if all reported, would be 190,000. Our 1800 ordained and licensed preachers of the word, exceed in number those of 1830 by 89. Our licentiates are fewer than they were a year ago by 4, and our candidates for the ministry by 13. The baptisms of adults last year exceeded those of 1830 by 1135; the infant baptism decreased by 4; and the increase in the total of baptisms was 1131. The grand total of charitable contributions reported, is less this year than the preceding year, by $82,490 68. EZRA STILES ELY,
Stated Clerk of the General Assembly.

Female Samaritan Society. This Society will celebrate its 14th anniversary on Sunday evening next, Oct. 30th, at the First Universalist Church, Hanover Street. Sermon by the Rev. Sebastian Streeter. Services to commence at half past six.

OBITUARY.

[For the Christian Register.]

MR NATHAN BALL.

Died in Sherburne, on the 13th inst. Mr Nathan Ball, a native of Warwick, in this state, a graduate at Brown University of the class of 1826, and a candidate for the Christian ministry. From the discourse at his funeral, by Mr Thompson of Natick, we are permitted to extract the following notice.

—

"Mr Ball was a man whom God had endowed with a patient and inquisitive mind; with intellectual faculties distinguished rather by their strength than brilliancy. His natural gifts he had not failed to cultivate with more than ordinary industry and success. He regarded them as a trust to be diligently improved, and therefore did not feel at liberty to neglect them. Indeed he had no inclination to neglect them; for he was always happiest when he found himself adding to their value by enlarging the stock of his knowledge.

"He had a good power of discrimination, which, coupled with his habits of patient study, had already rendered him respectable in the profession he had chosen, and, if his life had been spared, would have made him a sound and able theologian —a scribe well instructed. He was not a man easily to be misled in his opinions: for he would admit nothing to be true simply because it came to him well recommended; and he would repeat nothing as false out of mere prejudice, or because it wanted the sanction of a favorite authority. He was a man of much candor, rather disposed to make apologies for the misdoings of others than unsparingly to condemn. In his treatment of those who differed from him in their religious speculations I have sometimes thought he erred on the side of charity, so generally ready was he to excuse what he would acknowledge to be their faults.

"Of his religious feelings and opinions most of my hearers have been informed from his own lips. Charitable and liberal himself he was no friend to uncharitableness and exclusiveness in others. Independent in forming his own faith, he could not bear to see other minds tamely submitting to foreign dictation. Religious bickerings and eclesiastical schisms sorely grieved his Christian spirit; and he failed not to bear explicit testimony against what he regarded as the evils of popular religious excitements. He was a sincere lover of peace;—of that peace which results from a quiet and faithful discharge of all personal and relative duties by every individual of a community. He was possessed of a social disposition, and he loved to see all others enjoying friendly social intercourse.

"His views of God and of the Saviour, and of the life to come, were not of a kind that led him to murmur at his having been created, or be discontented in the condition in which Providence had placed him, or unhappy in the prospect of a change of worlds. His faith in divine revelation was firmly grounded in his understanding, and we believe, it was the prevailing intention of his heart to govern himself by its sacred laws.

"From what we *know* of his views, his hope of immortal life was based on the mercy of God to those who seek for it 'by a patient continuance in well-doing,' as revealed by Jesus Christ. He received Christ as a teacher sent from God; as the Saviour of sinners; as the only Mediator between God and men; and through him, he thankfully offered his devotions to the one. everlasting Father.

"Of his uniform kindness and cheerfulness; of the interest he took in the public good, and especially in the welfare, temporal and spiritual, of this place, you have long been witnesses. And it is a strong testimony to the esteem in which he was held by you that so many have come up to this temple to attend his obsequies.

"His friends cannot weep as those who have no hope. He was a Christian from *principle*, from a deep conviction of the truth and importance of Christianity. His mind was under the control of religious motives. And he had consecrated himself to the service of the church of the living God. Almost the last sentiment to which his tongue gave utterance was, 'Thy will, O God, be done!' God's will has been done; and the spirit of our friend, we may safely believe, has been translated into a world, where it will be made more completely happy and more extensively useful than it could have been in its earthly house."

SUMMARY.

Rail Roads. The following paragraph from the Louisville Advertiser shows the confidence entertained by foreigners as well as Americans of the success of Rail Roads in this country.

Professor Dudley, of Lexington, Ky., who has been for some months past travelling in Europe, for the purpose of purchasing books, apparatus, &c., for the use of the Transylvania Medical College, has written, we understand, to a friend in Lexington, to increase his subscription of $10,000 to the Kentucky Rail Road, to $20,000. The Professor assures his friends in Lexington, that the whole amount of stock of the contemplated Rail Road would be readily taken in Europe. It is also stated, that he had been authorised by a Parisian capitalist to subscribe for him to the amount of $30,000. The contracts for part of the road will be let out during the present month.

Canada Cotton. A Montreal paper gives the following account of an experiment in spinning the wild Cotton in Canada.

Among the various plants which nature in her Canadian wildness produces in profusion, few have perhaps been considered of less value than that which by the Canadians is called Cottonier. Cart loads, nay ship loads of its seed are blown away by the wind yearly, and yet that seed has now been ascertained to be convertible to a most useful and even important purpose. For this discovery the public are indebted to the observation and perseverance of the lady of Dr Stewart Chisholm, of Glengary, in Upper Canada, who resolved upon making the attempt to spin some of the wild cotton, heretofore lost to any good purpose. This attempt has so entirely succeeded, that not only has Mrs Chisholm spun a very large quantity of the material, but has caused it to be woven into a sort of etoffe, most valuable, in this rude climate, for many purposes, in the habitant's and cottager's establishment. We have been favored with a piece of the manufactured stuff, cut from this web, and which all persons, desirous of so doing, will be welcome to inspect at the Herald Office.

North Eastern Boundary. We noticed a fortnight since, that difficulty had arisen at Madawaska, between the inhabitants and the British authorities. It appears from the following extracts that trouble still exists.

From the St. John, (N. B.) Observer.

We learn from respectable authority, that the Sheriff of Madawaska has captured several of the parties concerned in the recent trespasses in that quarter, and who are now confined in jail at Fredericton, to be dealt with as the law directs, and as their own audacity deserves.

From the Northern Light.

We have just been favored with the perusal of a letter from an inhabitant of Madawaska, who now with three others, are in prison at Fredericton. This letter informs us, that not long since the citizens of Madawaska organized themselves, agreeably to an Act of the State of Maine, by choosing three Selectmen, three Assessors, two Constables, and a Town Clerk. They also chose Peter Lezart, Esq. Representative. The meeting was assembled by a warrant from the Hon. William D. Williamson, of Bangor. These proceedings, or other causes, unknown to us, have inflamed the ire of our *Blue nosed neighbors* to an unparalleled degree; and induced the Governor of New Brunswick, with his suite, the Attorney General, the High Sheriff, two Captains, two Lieutenants, two Ensigns, and a body of Militia, (number unknown,) to enter the town, and made prisoners of David Savage, one of the Selectmen, Jesse Wheelock, Town Clerk, Barnabas Hunawell, Moderator of the meeting, and Mr Daniel Bean. We are further informed by George Downes, Esq., who has just returned from Houlton, via Fredericton, that he has conversed with some of the prisoners, and that the above is correct information, as received from them: and he further states that these prisoners receive every attention and indulgence which a humane and honorable High Sheriff can bestow. The prisoners are all inhabitants of this State. (Me.) Savage was formerly from Edenton, and has a wife and nine children, who are dependent on his labor for support. Wheelock is from Hope; Hunawell from Solon; and Bean from Concord. These men were taken from their homes in the midst of harvest, and consequently must deprive their families of their anticipted support, and reduce them, (as we understand Savage's family is,) to a deplorable situation. We can but most sincerely regret this state of things, and hope the usual good judgment and discretion of our State authorities, will not by any hasty act, bring the two powers into further collision. But when we find all honorable and proper negotiations prove abortive, we are not afraid to pledge the authority of Maine that the inhabitants of this State will not only demand but obtain, "eye for eye, and tooth for tooth."

American Antiquarian Society. We learn from the Centinel that the American Antiquarian Society held their annual meeting in this city, on Monday last, the anniversary of the discovery of America by Christopher Columbus.

The Rev. Dr Bancroft, of Worcester, first Vice President, took the Chair, and announced, with great sensibility, the loss which the Society had sustained since their last meeting, in the death of ISAIH THOMAS, Esq. the venerable Founder, President and Patron of the Society.

The Secretary reported a correct list of the existing Members. Exclusive of foreign associates, the number exceeds 100. Eight new members were elected.

The Committee appointed at the semi-annual meeting in June, to receive the munificent endowments of the late President THOMAS, reported, that they amounted to *Forty Thousand Dollars*—a large part of which had been invested by them in available funds.

Gov. LINCOLN, in connexion, announced the recent death of Nathaniel M'Carthy, Esq. of Worcester, late Treasurer of the Society, and that he had bequeathed Five Hundred Dollars to the Funds of the Society.

The Librarian made a highly favorable report of the condition of the Institution, at Worcester, and presented a list of additional donations. And Governor LINCOLN, from a Committee on the subject, reported, that two new wings to the Antiquarian House were nearly finished.

The Society then proceeded to the choice of officers for the ensuing year. Previous to the balloting the First Vice President, after making his acknowledgements for the numerous tokens of respect and confidence he had received from the Society, and that his advanced years admonished him to avoid incurring any continued public responsibility, declined being a candidate for any office.

Officers of the American Antiquarian Society, elected Oct. 24, 1831.

His Honor Thomas L. Winthrop, *President.*

Hon. John Davis, of Worcester, and Hon. Joseph Story, *Vice Presidents.*

Rejoice J. Newton, Esq. of Worcester, *Recording Secretary.*

Rev. Thaddeus M. Harris, D. D. of Dorchester, *Foreign Corres. Secretary.*

William Lincoln, Esq. of Worcester, *Domestic Corres. Secretary.*

Samuel Jemison, Esq. of Worcester, *Treasurer.*

Hon. Benjamin Russell, His Ex. Levi Lincoln, James Bowdoin, Esq. Hon. Edward D. Bangs, James C. Merrill, Isaac Goodwin, Esq. Rev. Charles Lowell, D. D. Samuel M. Burnside, Esq. F. W. Paine, Esq. and Dr I. Green, *Counsellors.*

Rev. William Jenks, D. D. William Lincoln, Esq. and Joseph Willard, Esq. *Committe of Publications.*

Governor LINCOLN was elected Vice President, but declined the office, and consented to act as Counsellor.

Providence. This town has resolved to apply to the General Assembly of Rhode Island to be incorporated as a city. The Providence American gives the following results of the ballot at a late meeting for this purpose.

The result of the ballot for the City Charter on Saturday last was, whole number 646; for adopting, 471; against it 175; majority for the Charter 296. Three fifths were necessary to recommend the Charter to the General Assembly; 395 votes were therefore required, and there are 79 more than the requisite number. The Charter will now be preferred to the General Assembly, which meets the 31st.

Great Fire at Constantinople. A letter from Belgrade says that "the suburb of Pera, at Constantinople, is destroyed. A dreadful fire broke out at 8 o'clock on the morning of the 2d of August, which entirely consumed it. The palaces of France and England, and all the other legations, fell a prey to the flames. All were consumed except the palace of Austria, and the Russian Chancery. The damage is immense; sixty dead bodies have already been found among the ruins. Some European merchants voluntarily threw themselves into the flames, after having lost everything: nothing was saved. The fire broke out in several places, and the store-houses to which the goods were removed were consumed as well as those of wood,—Pera is nothing but a heap of ruins."

Discovery of Ancient Relics. A late Madrid Gazette mentions, that a farmer at Lugo, in Galicia, in ploughing a field lately, found two earthen vases, containing several pounds weight of gold coin, bearing the effigies of the Emperors Nero, Vespasian, Adrian, and Trajan. The gold is of the finest quality, and the preservation of the coins perfect.

St Simonians. An English paper says the new sect of the St Simonians is making great progress in Paris. They preach up the perfectibility of human nature, and avow their intention to remodel society altogether. When they have established their church upon a firm foundation, they intend to abolish all hereditary rights, and to divide mankind into three classes—the learned, the ingenious, and the laborious.

The ladies are to play a great part in this new order of things, as they are to be eligible to all functions of church and state.

Popular Lectures. We referred in our last to the different courses of Lectures which have been, and are about to be commenced in this city, for the purpose of promoting useful knowledge. We are happy in the opportunity of furnishing now, from the Christian Watchman, the following account of a new course of Popular Lectures for the benefit of Journeymen Mechanics. The adjourned meeting alluded to in this communication was held agreeably to appointment, and we understand that a very large subscription of tickets has been obtained.

A meeting was held at Concert Hall, on Thursday evening, Oct. 20, to consider the expediency of establishing an additional Course of Lectures "on Scientific and Practical subjects, for the accommodation of those citizens who do not at present enjoy this valuable means of instruction;" or more particularly *for the benefit of Journeymen Mechanics.*

The meeting having been called to order, JOHN RAYNER, Esq. was chosen chairman, and Mr. R. B. HANCOCK, Secretary. The object of the meeting was then stated by a gentleman previously appointed for that purpose. From the remarks made, it appeared that a number of gentlemen feeling the importance of diffusing information as widely as possible, and believing that a greater proportion of the above named class of individuals did not attend a course of Lectures, such as was proposed, by reason of the fact that they were seemingly excluded from the other courses of Lectures in this city, they being established for the benefit of particular classes of individuals, it was thought advisable to devise measures towards the establishment of an additional Course. Letters were accordingly addressed to a number of the most talented gentlemen of our city, who were unanimously of the opinion, that a course such as contemplated might be very beneficial, and who tendered their services, if such a course should be established.

After this explanation, it was *Resolved*, That it is expedient to establish a course of lectures, on Scientific and Practical subjects, as has been recommended. A committee of five was then appointed to retire, and report the names of thirteen individuals, of different occupations, to constitute a committee to make the necessary arrangements for carrying the objects of the meeting into effect. This committee have issued a circular to obtain the names of those who are desirous to attend.

It was gratifying to witness the degree of interest felt on the subject by those present. It was evident they were not all strangers to the benefits to be derived from listening to the reasonings and demonstrations of those who have devoted much of their time to the acquisition of knowledge. A few years since, it would have been a difficult thing to collect a meeting like the present, and for the same object. A thirst for knowledge pervades the minds of all classes of our citizens, and we have no doubt but that the benefit derived will be incalculable. The meeting adjourned to Oct. 27, when the subscription papers will be returned. The price of admittance is 50 cts. for the single ticket to the whole course; or 75 cents for two tickets for the course. A SPECTATOR.

Boston, Oct. 25, 1831.

Education in France. We copy the following article on the subject of Education in France from the Boston Recorder.

The Paris *Moniteur Universel*, of Aug. 14, contains a Report from the Minister of Religion and of Public Instruction, from which we abstract the following:

The number of primary schools in France has considerably increased since the revolution of 1830. Normal schools (to serve as models and as seminaries for teachers,) have been, or are about to be established, in many of the departments. Teachers on leaving these establishments will be able immediately to introduce improved regulations, which will make the progress of the pupils more rapid, and at the same time reduce the expense—thus rendering the advantages of education more universally accessible. Still further to promote this object, however, it is recommended that measures be taken to provide a gratuitous supply of books for the poor. Besides reading, writing, and arithmetic, morals, patriotism, and domestic economy, ought to be objects of attention in primary schools, and the reading and discipline should be such as to impress on pupils correct principles and habits in regard to these interests and duties. To secure a good series of books for these objects, M. Montalivet has collected from France, Germany, Holland, England, and Scotland, about 500 different elementary works, embraced under the following classes: 1. Elements of reading, writing, arithmetic, and orthography. 2. Morals, geography, and history. 3. The useful arts, applications of science, &c.—These works and such others as may be collected, it is proposed to place in the hands of a commission, consisting of gentlemen acquainted with the subject, whose duty it shall be to examine them thoroughly, and to report the results, with a view to obtain, by selection, alteration, and the preparation of new books, the best possible series for the use of common schools. It is also proposed to establish at Paris an Educational Library, on the most liberal scale, to be accessible to teachers, &c., and to serve as a model for others in the departments.

From another document it appears that in the normal school at Paris, besides morals and religion (which last is Catholic or Protestant, according to the pupil's faith when he enters), are taught reading—writing—French grammar—arithmetic—practical geometry—physiology, chemistry, and natural history, in their application to the arts of life—geography—history, especially that of France, with lessons on the Charter—linear drawing and music. Attention is also paid to some branches of horticulture—and to the theory and practice of school instruction and discipline.

Hayti. We give an extract from official documents which have been received at the Department of State, declaring certain ports of the Island of Hayti, open to foreign trade.

From the date of the promulgation of this Act, the ports of Acquin, Hanse d'Hainaut, Miragoane, and Port-du-Paix, shall be opened to foreign trade.

"The above ports shall remain open, without interruption, until the 31st day of December, 1833, inclusive, and longer if the Legislature see fit.

"From the date of the promulgation of this Act to the end of the year 1832, all wood for building, timber, planks, boards, tiles, bricks, and nails, arriving from abroad at the ports of Acquin, Cayes, Hanse d'Hainaut, and Jeremie, shall enter free from all duties.

LATEST FROM EUROPE.

France. A late arrival from Havre furnishes French papers, which state that disturbances had taken place at Paris, commencing on the 5th of August and continuing to the 9th. It is said that riots are contiuually occurring in different parts of the kingdom, apparently without object, which must end in disaster, unless promptly repressed. There is no confirmation of the account of the departure of the French Minister from St. Petersburg, and the report is presumed to be unfounded.

Poland. The Havre Journal of Sept. 12th, announces a letter from the Polish Legation at Paris, stating that the Russian commander had been beaten by Skrzynecki, and driven from his position before Warsaw. The Havre editor appears to have but little confidence in this intelligence; a letter from Havre dated Sept. 13th, says "they write from Paris, today, the victory gained by the Poles over the Russians appears to be confirmed." A Russian paper says that Warsaw was to be summoned three times, and if it did not then capitulate, the cannonading would be commenced and continued till it should fall.

England. The coronation of King William IV, took place in London, Sept. 8th. Neither the Princess Victoria, the heir apparent to the crown, nor her mother the Dutchess of Kent, were present at this ceremony. Their absence has been attributed by some of the papers, to a dissatisfaction of the Duchess of Kent with the measures of the present administration, and particularly those on the subject of Reform. Others state that it was owing to the illness of the Princess Victoria.

Efforts of France for Poland. Since the above was in type, we have seen an extract from a London paper, by which we learn that France is exerting herself by all the means in her power to induce Great Britain to join in making such demands of the Emperor of Russia as will prevent the further effusion of blood in Poland. It is further stated that the French Ministry have despatched an individual of high rank to assure the Emperor that unless concessions are made to the Poles, nearly the same with the Polish demands, hostilities will be commenced by France against Russia. Accounts from Warsaw state that the Polish Minister of War, Marowski, has resigned, and that the late Commander-in-chief, Skrzynecki, has entered the fourth regiment as a grenadier.

MARRIAGES.

In this city, by Rev. Dr Channing, William P. Mason, Esq. Counsellor at Law, to Miss Hannah Rogers, daughter of the late Daniel D. Rogers, Esq; Mr Charles Nichols to Miss Harriet J. Powers.

By Rev. Mr Ripley, Capt. Henry Tobey to Miss Sarah P. Rea

In Brookline, on Thursday morning, by Rev. Dr Pierce, Rev. Thomas B. Fox, of Newburyport, to Miss Feroline Walley, daughter of Rev. Dr Pierce, of B.

In Stow, by Rev. Mr Sibley, Mr Christopher Whitney to Miss Polly Brooks; Mr Arad Smith, to Miss Polly Snow, all of Stow.

In North Bridgewater, on Monday evening, by Rev. Mr Hodges, Mr Cyrus Harper of New Bedford, to Miss Jane Crocker, daughter of Perez C. of North Bridgewater.

In Walpole, N. H. Oct. 20, Mr Isaac F. Bellows to Miss Elenora Huntington; Oct 24, Col. Leonard Bisco to Miss Meliscent Kittredge; Oct 27, John S. Macey, Esq., of Hartland, Vt., to Miss Rebecca H. Vose, daughter of Hon. R. Vose, of Walpole.

DEATHS.

In this city, Madam Mary Waters, widow of the late Col. Josiah Waters, aged 82.

In Salem, Mrs Elizabeth Nichols, wife of Capt. John N. aged 25.

In Grafton, Cyrus Leland, Esq. aged 46.

In Freeport, Mrs Mary Seaver, widow of the late Mr Ebenezer S. of Taunton, aged 81.

In Portland, (Me.) Mrs Mary I. G. wife of Andrew L. Emerson, Esq. and daughter of Hon. Asa Clapp, aged 27.

In Providence, R. I. General William Barton, in the 84th year of his age. At an early period in the struggle for Independence, he embarked in the cause with an enthusiastic ardor highly honorable to his character as a Patriot; and during the long period of his services as an officer, he exhibited the valuable qualities of prudence, decision, and valor. The capture of General Prescott, at his quarters on Rhode Island, which was planned and executed by Gen. Barton (then a Colonel in the American army) aided by a small detachment of trusty men, was one of the most hazardous achievements of those times. The services of Gen. Barton were highly appreciated and duly honored by Congress in presenting him a sword, and also by a grant of land in Vermont, in the transfer of some of which, however, he unfortunately became entangled in the toils of the law, was subjected to numerous and heavy expenses, which eventuated in his imprisonment there, most unjustly as was thought by himself and friends. He was deprived of his liberty for many years, away from his family, with scarcely a hope of enlargement, until La-Fayette visited this country, who learning the situation of his brave fellow soldier, opened the prison doors.

BOOK AND PAMPHLET SOCIETY.

The Semiannual meeting of the UNITARIAN BOOK AND PAMPHLET SOCIETY, will be held on Monday evening next, 31st inst., at the Vestry of the *Twelfth Congregational Society*, when a Report will be read, and Addresses are expected.

All interested in the objects of this Society are respectfully invited to attend. Seats reserved for Ladies. F. T. GRAY. *Sec'y.*

Oct. 29.

WALPOLE, N. H. ACADEMY.

This high school has commenced under the care of CHARLES H. ALLEN, Principal, two gentlemen and one lady assistants. It is divided into two departments male and female, meeting together at the daily devotional exercises, at the weekly lectures, at the weekly declamation of the young gentlemen and poetical recitations of the young ladies, and also at the monthly reviews before the Executive Committee. It is the duty of this Committee to watch over and direct the pupils out of school, to visit it at stated times and to form, with the Instructors, a Board of Overseers, who shall attend to the internal regulations and discipline. A thorough and systematic course of instruction has been established, which combines, as far as practicable, moral and mental discipline with useful knowledge.

MR PACKARD pays his exclusive attention to the Latin, Greek and Modern Languages, English Grammar and the like branches. MRS BURRILL attends to the young ladies in Mental Arithmetic, Geography and Astronomy in the morning; Penmanship, Drawing, Painting, Ornamental Needle Work and the like in the afternoon.

The classes of those intending to be Teachers have the immediate attention of the Instructors in Mathematics, Natural Philosophy and the Ancient and Modern Languages.

A class in Mechanics will receive the instruction of the Principal in the evenings.

Two vacations—one in Spring, the other in Autumn—with a recess of three days between each.

Board from $1,25 to $1,50 per week. At the Boarding-house under the care of the Principal and Instructress $1,50 per week.

Tuition $5,00 per quarter.

The second term commences December 1st.

F. VOSE, *Sec'y of Ex. Com.*

Walpole, N. H. Oct. 29, 1831.

DAILY MONITOR.

For sale by Messrs. Hillard, Gray & Co. W. Hyde, F. B. Callender, L. C. Bowles,—*The Daily Monitor*, or Reflections for each day in the year; containing practical inferences from Christian Doctrines, Ecclesiastical History, Sacred Biography, &c. intended for the use of all classes, and fitted to the various circumstances of life. By Charles Brooks, Minister of the Third Church in Hingham.

Extract from the Author's Preface.

"If by the blessing of Heaven, these pages shall communicate Christian truth clearly and seriously to the inquiring mind; if they multiply the motives to devotion, and strengthen the bond of charity, my anxious prayer will be answered."

The above work, consisting of 365 different subjects, each headed with texts of Scripture from which they are drawn, is believed will be found a valuable work in every family.

The following are some among many notices of the above work:

From the Unitarian Advocate.

"This book contains a series of reflections on a great variety of important moral and religious topics, adapted for use in the family and closet. The author's purpose is to aid those, who are solicitous to make their spiritual improvement a constant, daily business, in the discipline of their thoughts and affections, and in the essential practice of self scrutiny. Nearly all the mediations, for they are more properly designated thus than by any other name, are such as lead directly to some useful result. There is nothing like mere reverie. Nor is devotion and religious admonition marred by any doctrinal speculations."

From Zion's Herald.

"From a cursory perusal of a considerable portion of this book, we are constrained to regard it as a work of uncommon merit in many interesting points of view. There are 365 short essays, adapted to every day in the year, making a volume of nearly 400 pages A striking passage of Scripture stands at the head of each essay, as a theme, suggesting the principal ideas, while the writer does not strictly confine himself to methodical arrangement, but passes pleasantly and instructively from one topic to another—sometimes taking the attitude of contemplation—at others the strain of moral philosophy—and again he becomes the annalist, binding instruction with flowery wreaths culled from history, biography, and the sciences."

☞ For sale also at the Christian Register Office.

Oct. 29. eop3t.

☞ *Cheapest Magazine in New England.* ☜

THE

MONTHLY TRAVELLER,

FOR 1832.

The publishers, encouraged by the commendation and patronage bestowed upon their past labors, and determined to spare no exertions to merit a continuance of public favor, will continue the enlarged series of the Monthly Traveller, without increasing the price. This series commenced in January last, and each number contains more reading by one fourth, than the numbers of the first year. While some editors have the modesty to require five dollars a year for a monthly, miscellaneous magazine, it is hoped the very moderate price charged for this work will induce all classes to become patrons, and cause its already wide circulation to be extended still further.

The Monthly Traveller is intended to serve the purpose of those who have not access to the uncounted miscellaneous publications of the day; but who are still desirous of availing themselves of their most valuable contributions. It contains the most popular selections from foreign and American publications; original notices of the current literature of the times, and such articles as are calculated to entertain and instruct readers of both sexes and of every age. It is published on the 15th of each month, by BADGER & PORTER No. 63 Court Street, Boston, at two dollars per annum, in advance, or two dollars and a half at the end of the year.

*** Persons intending to subscribe for the volume commencing with the year 1832, are requested to send in their names as early as possible, that the publishers may estimate the extent of their edition.

☞ Editors with whom we exchange, will confer a favor we shall cheerfully reciprocate, by inserting the above. 3t Oct. 29.

AIDS TO DEVOTION.

LINCOLN & EDMANDS, have recently published Aids to Devotion, in three parts. 1. Selections from Bickersteth, comprising general views of Prayer. 2. Dr Watts's Guide to Prayer, entire. 3. Devotional Exercises.

From the Journal of Humanity.

"This volume has been on our table for some weeks, during which time we have often referred to it with profit. It is a valuable elementary book on the subject of prayer, worthy the study of every Christian who wishes to cultivate this gift, whether for the purposes of private devotion, or for its public exercise. One or two readings will not be sufficient; the Christian should, by constant reference to it, keep its principles and directions fresh in his mind through life.

It constitutes Vol. 7, of the Christian library, but can be purchased separately. The volumes of this library are sold low with a view to its extensive and permanent circulation." Oct. 29.

MEMOIRS OF HOWARD, THE PHILANTHROPIST. LINCOLN & EDMANDS have recently published. *Memoirs of the Public and Private Life of John Howard,—the Philanthropist.*

The high encomiums which this work is now drawing forth from Reviewers, bespeak its worth, and are calculated to give this cheap, and valuable book a circulation it richly deserves. This volume contains much valuable instruction and encouragement to all those societies which bear the name of Howard; to those which seek the prevention of pauperism, and to the friends of temperance and the keeping of the Sabbath. It is furnished in a form suitable for Sabbath School and Family Libraries. Oct. 29.

THOMAS a KEMPIS'S IMITATION OF CHRIST. LINCOLN & EDMANDS, No 59 Washington Street, publish a beautiful edition of the inimitable work, "*The Imitation of Christ.*" Probably no book ever excited more universal admiration, in all Christian nations, than this remarkable book. The calm, peaceful, Christian spirit, which it inculcates, is well adapted to smooth the asperities of life, and diffuse the influence of Christianity. The follies and gaudy display of the present world appear insignificant, as well as censurable and criminal, while perusing these pages, and the bright prospects of immortality burst with rapture on the pious mind. This beautiful edition has been carefully revised by Rev. HOWARD MALCOLM, is ornamented with a copperplate frontispiece, and may be confidently recommended to a universal patronage. Oct. 29.

VALENTINE'S PENMANSHIP.

LINCOLN & EDMANDS have just published the 3d edition of *Valentine's Penmanship*, which is a complete guide to elegant writing, and can be furnished to Schools at a very cheap rate. It has received general approbation, Oct. 29.

DAVIS'S ARITHMETIC—$4 per doz.

The second edition of *Davis's Arithemetic* printed on a beautiful type and paper, with considerable additions and improvements, is published by LINCOLN & EDMANDS. Oct. 29.

CHEAP EDITION OF BAXTER'S CALL.

LINCOLN & EDMANDS have just published a second edition of *Baxter's Call* in a cheap form adapted to those who procure them for charitable distribution. It is a neat volume in 18mo. with muslin backs. Price $2 per dozen Oct. 29.

LONDON BOOKS.

Just received by L. C. BOWLES, 124 Washington street.

"A View of the American Indians," their general character, customs, language, public festivals, religious rites, and traditions, showing them to be the descendants of the ten tribes of Israel,—the language of prophecy concerning them, and the course by which they travelled from Media into America. By Israel Worsley.

"Lectures on the Christian Church, and on Nonconformity." By Israel Worsley.

"Sermons on various important subjects," By the late Rev. Ralph Harrison. &c.

Also, London Editions of the following works, viz.

Biographical Memoirs of Rev. J. S. Buckminster, S. C. Thacher, and John Emery Abbott.

Buckminster's Sermons, with a memoir of his life.

Engraved likenesses of Rev. Dr Channing, and Rev. J. S. Buckminster. Oct. 22.

THOMAS'S ALMANAC.

THE (OLD) FARMER'S ALMANAC, for the year of our Lord 1832, containing, besides the large number of astronomical calculations, and the Farmer's Calendar for every month in the year, as great a variety as any other Almanac, of new, useful and entertaining matter, by

ROBERT B. THOMAS, Esq.

Extract from the Preface.

'We are now indulged with the pleasure of presenting our friends with the *fortieth* number of the Farmer's Almanac, which has been published as many years. It rarely falls to the lot of an individual so long a term of years in succession to be allowed the happiness of presenting his acknowledgments for favors received. Judging from the increasing patronage afforded, we have every reason to be content, and we pledge ourselves so long as we are permitted to continue it, to persevere, that we may never forfeit by remissness their kind acceptance of the *old Farmer's Almanac.* It is not unfrequently observed to the author by persons residing at a distance, that they supposed him long since numbered with the dead, and that this work was now prepared by a connexion of the former Editor. To satisfy such, and conceiving it may afford amusement to his patrons, he has concluded, should his life and health be continued, in the next number to give a concise memoir of himself and ancestors. "This day published by RICHARDSON, LORD & HOLBROOK, Boston, and for sale by most booksellers and traders in New England." Oct. 21.

WORKS OF JOSEPHUS.

THE works of Josephus, the learned and authentic Jewish historian and celebrated warrior. Complete in one Volume Octavo; with a portrait and engravings.—For sale by LINCOLN & EDMANDS. Oct. 28.

SELECTED POETRY.

EXTRACT.

Art thou a Christian? Though thy cot
Be small and poverty thy lot,
Rejoice! thy Saviour bent to know
The ills of want, the tears of woe;
And to the faithful poor hath given
The rich inheritance of heaven.
Art thou a Christian, doom'd to roam,
Far from thy friends and native home?
Look round on valley, hill, and plain,
Cliffs crown'd with trees, and fields with grain,
View nature's charms, and busy man,
And tell me midst the varied plan,
What hast thou mark'd or what survey'd
That God thy Father hath not made?
Then love his works, and love to trace
His semblance in a stranger's face;
Call each sweet spot a home to thee,
And ev'ry man God's family.
Art thou a Christian? mid the strife
Of years mature, and busy life,
Be active—for thy race is short,
Thy bark is hastening to the port;
Be cheerful—holy angels bear
An antidote to all thy care;
And let no pange disturb a breast,
Prepared for everlasting rest.

MISCELLANEOUS.

BIOGRAPHICAL NOTICES—NO. IV.

ANDREW KIPPIS, D. D.

We extracted in our last some passages from the Memoir of Dr Price, as delivered at his interment by his friend, Dr Kippis. We now present the character of Dr Kippis himself, who died in October 1795, only four years after his friend; and who was honored in his day as one of the most accomplished writers, scholars and preachers within the ranks of the Dissenters. Like Dr Price, he was a firm believer, and an able advocate of uncorrupt Christianity; maintaining the strict unity of the Godhead, and, in general, the views which have been designated as rational. But, like Price also, he held them in a spirit of moderation, with respect and charity for those, who conscientiously differed from him.

Kippis, as our readers may remember, was a favorite pupil of Dr Doddridge; in whose seminary at Northampton he prepared himself for the ministry, and whose memoir he has drawn with equal affection and judgment. As a literary writer, his "Biographia Britanica" though he did not live to complete it, has given him a high distinction. He was author also of many other valuable works, in which his classical taste, various literature, and sound judgment are happily exhibited. But it is in his character as a minister and as a private Christian; in the sincerity, faithfulness, and exemplariness of his life, that we are here most desirous of presenting him.

The extracts, which follow, are taken from a discourse delivered after his death by his friend the late Dr Abraham Rees, one of the successors of Dr Samuel Chandler in the Old Jewry, London; and well known as the learned editor of the Cyclopædia. He also has within a few years been gathered to his fathers, and his character has been well drawn by Mr Aspland.

Having mentioned the birth of Dr Kippis in 1725; his early education and first settlement in the ministry at Boston in England; his removal to London in 1753; the long life of usefulness and honor he spent there, amidst various trusts and services, and his death at the age of 70; he thus remarks:—

It is not easy to do sufficient justice to the eminent talents, the extensive labors and exemplary character of Dr Kippis. It requires the pen of a biographer such as he was himself, duly to appreciate his distinguished merit, and to transmit such records to posterity, as shall enable them to form a just judgment of that combination of excellent qualities, which engaged the love and respect of all who knew him, and which will entitle him to everlasting remembrance.

His mild and gentle temper, his polished manners, his easy and graceful address, and a variety of external accomplishments, prepossessed those who first saw him in his favor, and could not fail to conciliate esteem and attachment on a more intimate acquaintance. These qualities contributed very much to recommend him to persons in the higher ranks of life, to several of whom he had occasional access; and qualified him, in a very eminent degree, for the situation in which he exercised his ministerial office. But he was no less condescending, courteous and affable to his inferiors, than to those who occupied superior stations.

The mental abilities of our friend were of the superior kind. He possessed a comprehensive understanding, a sound judgment, a retentive memory, a correct imagination, a refined taste, a quickness and a facility of exerting his faculties on any subject or occasion, however suddenly they might occur.

The natural powers of his mind were cultivated with an assiduity and perseverance of application, in which he had few superiors and not many equals. They had been habituated through life to regular and constant exercise, and had acquired strength and vigor from use. He was never hurried and distracted by the variety of his literary pursuits; and though he had many engagements which required his attention, and which diverted his mind from the objects of study to which he was devoted, he never seemed to want time. Every kind of business was referred to its proper season. By a judicious arrangement of his studies as well as of his other occupations, the number and variety of which he never ostentatiously displayed, and by the punctuality of his attention to every kind of business in which he was employed, he avoided confusion; he retained on all occasions the possession of himself; and he found leisure for reading and writing and for all his literary avocations, without encroaching on that time which he appropriated to his professional duties and social connections.

There is one circumstance to which it was principally owing, that Dr Kippis seemed, in the midst of a great number of engagements, to have time at his own command, and which enabled him to dispatch much business without apparent hurry and confusion.

I beg leave to mention it for the direction of young persons, and especially of young students, whose habits are not established. He had been accustomed from his youth to early rising; and he thus secured to himself a certain portion of time, during which he was not liable to be interrupted by any foreign avocations. This habit was no less conducive to his health, than to the discharge of his various literary and professional obligations. Providence had blessed him with an excellent constitution. He had preserved it unimpaired by a course of uniform regularity and temperance. He was little interrupted through life by any bodily disorder in any of the occupations to which he was devoted. If we except a fever, which laid him aside for some time about twenty years ago, and a constitutional cough which was rather beneficial than injurious, he enjoyed an unusual share of health and spirits.

Dr Kippis possessed other qualities besides his mental abilities, however excellent, however assiduously cultivated, and however usefully employed, which rendered his character in a still higher degree estimable and praiseworthy. In private life his disposition and deportment were amiable and exemplary. His piety originated in honorable sentiments of the perfections and providence of God; and its practical influence was uniform and permanent. He exhibited in all his connections and concerns a humble, meek, placable, forgiving and benevolent temper. The gentleness, mildness and philanthropy of his disposition formed very distinguishing traits of his character. With these virtues, so congenial to the spirit of the religion he professed, so conducive to the tranquillity of his own mind, and so powerful as incentives to activity and usefulness, he united an inflexible integrity and an independence of spirit, which disdained every thing that was mean, selfish and servile.

* * * * * * *

If we accompany our friend from private and domestic life into the various stations of public usefulness, which Providence assigned him, we shall find him eminently qualified and ardently disposed to serve his generation according to the will of God. His knowledge of the world, the rectitude of his judgment, and the mildness of his temper gave him considerable influence in various connections to which he belonged. Notwithstanding the variety of his engagements he was a constant attendant. He never pleaded them as an apology for absence. He never wished to decline any public service, whatever personal inconvenience or trouble might attend it. He preferred the concerns of others, who needed his assistance, to his own.

In many societies that were established for literary improvement or friendly intercourse, Dr Kippis was a very valuable and useful member. Whilst his modesty prevented his obtruding his sentiments on others, or assuming the lead, and presuming to dictate amongst those who were in various respects inferior to himself, he was always communicative and entertaining. He never offended either by an ungracious reserve and affected silence on the one hand, or by an intrusive and troublesome loquaciousness on the other. His literary character was universally acknowledged by persons of this description, with whom his acquaintance was intimate and extensive. The course of his studies furnished him with a variety of anecdotes, that rendered his conversation on particular occasions interesting and instructive. His knowledge of books, and his judgment of their respective merit, which was always formed with candor and pronounced with modesty, were very comprehensive and accurate; and he was often appealed to by those who wished to obtain information on subjects of this nature. In those friendly associations to which he belonged he was always placid and cheerful; placid without dulness, and cheerful without an unbecoming levity. In him were invariably united the knowledge of the scholar and the judgment resulting from experience and an attentive observation of the course of the world, with the manners of the gentleman, and the decorum belonging to his public character as a Christian, and his profession as a minister.

RESPECT FOR THE DEAD.

The following extract is from the introduction to an interesting article on Mount Auburn Cemetery, from the last number of the North American Review.

There is no feeling in our nature stronger or more universal than that which insists upon respect for the dead. It is found in every age and nation. The savage shows a kindness and reverence to the dead, which he never pays the living; and enlightened man ranks it among the most sacred of his duties, to offer the last sacrifice of affection at the grave. If the belief prevailed now, as in ancient days, that the spirits of the unburied suffered for the neglect of their friends, this feeling might be more easily accounted for; but it does not seem to partake of superstition; it is rather sentiment, enlightened, just and manly sentiment, influencing not only the intelligent, but many beside, who in general seem to be strangers to strong and delicate feeling. The light-hearted soldier, at the grave of his comrade, feels a heaviness which makes him a better man for the time; the rough seaman leans thoughtfully over the side of his vessel, till the waters which the plunge of the corpse has broken, are calm and unconscious again. At every village funeral, when the dead lies in the midst of the living, with a fixed and calm serenity on his brow,—with an unsearchable depth of meaning in his features, which no mortal eye may read,—if it be only a child perishing in the day-break of its existence, whose loss will be as little felt in the world at large as the withering of a garden-flower,—still he is for the time invested with the commanding majesty of death; children join their hands and look timidly around them; old men lean upon their staves and ponder; though *among them*, he seems no longer *of them;* the air of gentle and firm reserve on his countenance gives the impression that he sees what we cannot see, hears what we cannot hear, and is already acquainted with those mysteries of the future, which the living desire and yet tremble to know.

Neither does this interest in the dead cease when they are hidden from our eyes. It follows them to the grave, and makes us regard as sacred the place where we have laid them. The burial-place is the retreat of the thoughtful; the shoes of care and passion are put off by those who enter the lonely ground. It has a good effect upon the feelings; it makes the unfortunate more reconciled to this world, and the gay more thoughtful of another. The cold ghastliness of the sculptured marble,—the grey stone sinking, as if weary of bearing its unregarded legends of the ancient dead: the various inscriptions showing, sometimes, what the dead were, but still oftener what they ought to have been, subdue the heart to sadness, though not to gloom. And what a lion in the path is the public feeling, to all who would disturb the repose of the tomb! It is easier to rifle the mansion of the living, than the narrow house of the dead; for the living can protect themselves, and therefore are less regarded, while the whole moral force of a wide region is at once in arms to resent an insult offered to the dead. This feeling may be excessive,—perhaps it is,—but no one can deny that it is energetic and strong. We do not condemn nor defend it; but the thirsty vengeance with which it pursues offenders, shows how deep is the reverence of the living for the dead.

One reason why the home of the dead is sacred, is, that this is the place where we lose them. Up to this place we follow them through the changes of life and death; but at the gates of the tomb, they are taken and we are left. We are forcibly driven back, and the mind loses itself in earnest conjectures respecting their destiny,—what it may be, now it is thus widely separated from ours. The most striking view we ever saw of the great cataract of our country, represented simply the waters above, and the long line where they lean to dash below; the rest was left to the imagination, which made out for itself a more profound impression of the grandeur of the scene, than representation or description by measure could possibly have given. Thus it is with the surface of the ground where the dead are laid; hitherto we come, but no further; we see not how nor where they are gone; this is the boundary, beyond which the living cannot go nor the dead return; and it arrests and chains the imagination, like the place in the ocean where some gallant wreck went down.

HEBREW ANE EGYPTIAN BURIAL CUSTOMS.

We give from the same article the following remarks.

We find in the earliest authentic history of the human race, that Abraham, when Sarah died, buried her in a place of this description. There is a beautiful simplicity in the account of his intercourse with the children of Heth on this occasion. In their respect for his excellence and greatness, they besought him to take any of their sepulchres, but he declined the proposal. When he had signified what spot of ground he desired to have, the owner intreated him to accept it as a gift; but this also he declined; and the proprietor consented to accept four hundred pieces of silver for the field, and all *the trees that were within its limits and on its borders.* This circumstance, thought worthy of being noticed in a history so general, shows that he had some regard to the beauty of the place; and with a similar taste, groves and gardens seem to have been chosen as the burial-places of all the Hebrews, who were rich enough to possess them. When Jacob was dying in Egypt, he could not bear the thought of being committed to the earth in the distance and solitude of a foreign land, and he charged his children to secure to him the privilege of sleeping with his fathers. Joseph, when dying, exacted a similar promise from his children. Doubtless, this earnestness was in part inspired by associations connected with the place of death

It is not improbable that the Israelites learned this reverence for the dead in Egypt, which Abraham had visited in his earlier days. It is certain that they borrowed the practice of embalming, in which the Egyptians excelled all other nations. This singular practice, doubtless, originated in a desire to preserve the features of the departed for the satisfaction of their descendants, and may have been serviceable in keeping up the memory and example of virtue. It is said, that the mummies were sometimes introduced at their festivals. Doubtless the bodily presence of those who were distinguished in their day, must have exerted a powerful influence on those who saw them; but the thought of death must be presented in such a manner as makes it welcome; if it come when unbidden or unsuited to the place and time, it does more injury than good. And this is a reason for placing the tomb in the midst of the beauty and luxuriance of nature, from which the soul is always ready to look to the grand and solemn vision of death. The great Egyptian Cemetery was in a place of this description. It was on the farther shore of the lake Acherusia, near Memphis, ornamented with trees and water-courses, and answering to the Elysian fields of later times. On the nearer side of the lake was assembled the celebrated court, which sat in judgment on the dead. The more wealthy Egyptians sacrificed this true taste for nature to their ambition of splendor; their mummies were gathered in catacombs, whence, after an immortality of three thousand years, they are stolen as curiosities or plundered of their aromatic gums. The tomb of the kings, discovered by Belzoni, abounded in magnificence, and the plastering on its walls was so fresh and brilliant, that his richest colors were pale beside them. The pyramids do not seem to have been intended exclusively, if at all, as monuments of the dead. When Belzoni opened the second, bones were found in a *sarcophagus* in the central chamber, which turned out to be those of a sacred animal, and not of man.

What importance was attached to the rites of sepulchre among the Hebrews, appears from the well known vision, in which Isaiah described the downfal of the Assyrian king; prophesying, how he should sink in all his glory beneath the mightier arm of death. The prophet represents the whole earth as rejoicing in his overthrow, and saying with its thousand voices, 'How hath the oppressor fallen! the golden city fallen! The fir-trees, (which were the chiefs of Israel,) rejoice, saying, now thou art cut down, no destroyer will come up against us.' And where is he, whose ruin causes all this exultation? His corpse is cast out by the way-side, and thus visited with the deepest dishonor; there wayfarers find him, and triumph over him, as he lies helpless before them. They gaze earnestly upon him, saying, 'Is this the man that made the earth tremble; that did shake kingdoms; that made the world a wilderness?' They taunt him with his being thus cast out by the way-side like an accursed thing, and compare him with those whose remains enjoy the honors of the tomb. 'The kings of the earth,' they say, 'lie in glory, every one with his sword under his head; but thou art cast out from the grave; because thou hast destroyed thy land and slain thy people.' And when, in the continued vision, he arrives at the entrance of the vast cavern, in which the embalmed remains of his royal race were laid, the whole realm of death rises up to meet him: chiefs and kings break the slumber of years; they bend their stern brows on their degenerate son, the last and most unworthy of their mighty line, and say, in anger and scorn, 'Art thou become weak as we? art thou become like unto us? How art thou fallen from heaven, bright morning star!' That the Assyrian oppressor should thus be deprived of funeral honors is described as the last vengeance of the Almighty. 'The worm is spread under thee, and the worms cover thee.' The whole vision shows in an impressive manner, what a reproach and misfortune it was then considered, to lose the shelter of the grave.

A PARTY MAN.

A party man is seldom an agreeable companion,
His theory is so narrow, and his creed so small.
that like his shoes, they seem made for his exclusive use. He is amazed that any one should doubt the accuracy of his system, because he is satisfied with it. His judgment is biased, and resembles a pair of scales, of which the beam is forever awry. General society is so imperfect, he cannot endure it; and in the investigation of its laws, his aim is, not to enjoy that which is right, but exult over that which is wrong. He fares, therefore, as a certain countryman did, who took the trouble of extracting the husks from a bushel of wheat: he has the chaff for himself. He surveys creation through the medium of a contracted vision, and is apt to forget that he is not the only man who has a claim upon the bounty of the skies. He pities people who differ from his persuasion, and wonders how it is that others dream of being right. He revolves in a circle of which the centre is himself. Those who are squeezed in with him are the lucky few: all without are nothing, if not something worse. Unused to much thinking, and too impatient to pursue it, petty purposes, and a kind of pin's head policy are all he compasses. His cause appears great, because he will look at no other. A maggot in a nut might come to the same conclusion, and for a similar reason, because he has a maggot mind. He is struck with the degeneracy of all around. People, too, are so ignorant. And if wisdom should die with him, matters, he is sure, would be worse. In these sweeping censures he never suspects the prejudices of his own mind; though they produce a jaundiced yellowness on all he inspects. Of this every body is sensible but himself. They smile at his folly; and were it not that he flies off at a tangent, some charitable person might undertake to undeceive him. He expects, after death, to go to heaven. It is devoutly to be hoped he may. That, he thinks, is a place just large enough to contain himself, and those who subscribe to his opinions.

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October 8th.

ADAMS'S NEW ARITHMETIC.

OF this work, Mr STOWELL, Principal of the Lancastrian School in New Haven, Jan. 17, 1829, says—"The examination of it has afforded me much satisfaction. The analytical and synthetical methods of teaching are very happily combined. The explanations are very clear and full. It will, I think, be found particularly applicable to the wants of private students, as well as schools." Prof. OLMSTED, of Yale, says, "I have the pleasure to say that I consider it among the best of our elementary treatises." Mess. S. E. & H. E. DWIGHT, of N. Haven, Jan. 16, 1829, have given the following certificate:—"We have introduced Adams's New Arithmetic into our Gymnasium, *as we believe it* SUPERIOR *to any other with which we are acquainted.*" To these might be added the cordial recommendations of Mr CARLTON, Preceptor of Haverhill Academy; Rev. L. W. LEONARD, author of the Scientific Class Book; and others. The School Commissioners of Vermont, appointed by the legislature, have also added their testimony, by recommending it to be used in all the schools in that state

☞ Dr Adams, the author, has publicly charged Roswell C. Smith, compiler of an Arithmetic, with filching much of his matter from his new Arithmetic. The demonstration closely follows the charge, by copying in three columns, as an example, only, the rule of Duodecimals in Smith's second edition, 1827; Adams's in 1827, (both being published at nearly the same period) and Smith's, in his *improved* edition, in 1829. There is, says the Doctor, "an almost total rejection of the former edition of his own book, and an obvious attempt to assimilate his stereotype edition to Adams's New Arithmetic." To the Doctor's "full length portrait," Mr Smith preserves a *dignified* silence.

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